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A comparative study of the Law of Attraction and the Public Bestowal Tradition with a Semantic Approach

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Abstract

The law of attraction is widely considered one of the laws presented by non-specialist writers in academic sciences in today's global community. The formation of this view has been attributed to the authors of the New Thought movement. Examining this law from a Quranic point of view based on semantics helps determine to what extent this law is consistent with the prevailing traditions in the world from an Islamic point of view. For this purpose, the public bestowal tradition in this article was considered. Then, by examining the semantics of this tradition and its comparison with the law of attraction, it was found that some people achieve their worldly desires, but it depends on divine providence, and some achieve only a part of their desires, and the last group does not achieve their worldly desires in any way. Thus, in practice, the law of attraction is only effective for a specific group of people in terms of development.

Keywords: Law of Attraction; Tradition of General Bestowal, Semantics, Quran.

Problem Statement

At the end of the nineteenth century, the writers of the New Thought movement used the word attraction, such as the Danish Prentice Mulford (1834-1891) and Ralph Waldo Trine (1834-1891). However, in the modern era, Louise Hay (1926-2017) referred to mental therapy in his book "You can heal your life," published in 1984. He is considered one of the leading promoters of the law of attraction. He was influenced by the works of Florence Scovel Shinn (1871-1940) and the book "Science of Mind" by Ernest Holmes (1887-1960) on the New Thought approach (Holmes, 1926, p.26).

Ernest Holmes became familiar with Mary Baker's "Science and health" and "Christian Science" while working in a shop in Boston (Melton, 1999, p.54). Hence, his views can be considered the continuation of Mary Baker, who is regarded as one of the prominent members of the New Thought Movement (Melton, 2003, p.759). This view was expanded in the contemporary era and became known today as the "law of Attraction." This law states that any personal desire can only be accomplished objectively and externally by concentration and positive thinking (Curtis, 2009, p.250).

It can be seen that the etymology of the



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law of attraction lies in the mentality of modern thought, looking at the authors' background in this field. On the other hand, some writers have tried to prove this law based on the Qur'anic method, while this idea has a modern view of existence and does not fit into the Qur'anic paradigm. It is better to compare the law of attraction with the law of public bestowal tradition, which is very similar to the law of attraction, to prove this claim. Due to this, in this article, a comparative study of this law with public bestowal tradition has been done, and the semantic method of Izutsu has been used for a semantic analysis of the law. Though, there are some articles written about the Law of Attraction by considering the Islamic views, including *A Critique of the Religiosity of the Law of Attraction*, by Mehdi Moti and Mehdi Pichan, *Journal of Comparative Theology (Elahiat-e tatbiqui)*, Tenth Year, Fall 2019 and Winter 2020, No. 22; *Law of Attraction* by Hamzeh Sharifi-Doost, *Journal of Spiritual Studies (Motaleat-e manavi)*, Spring 2002, No. 3; *Quranic and Hadith Documents of the Law of Attraction (Mental Illustration)*, written by Mohammad Hossein Tavanaei and Ramin Takfallah, 2003, *Era's wave (Moj-e-Asr) Monthly*, 5th Year, No. 21. But so far, no article has addressed this issue.

Definition of the law of attraction

One of the fundamental factors for success in the view of the theorists of this idea is the law of attraction:

"We are all dealing with infinite power, and the same rules guide us. The universe's natural laws are so regular and precise that we have no problem even building spaceships. We are all dealing with only one power, one law, and that law of attraction wherever we are. "Everything that enters our lives we bring to life ourselves, and it is through our mental image that we absorb it."

In other words, it is said: "Every thought of ours is real and powerful. Visualization is creating images in mind and enjoying

whatever we want. We create powerful, emotional thoughts about what we now have in our minds when we visualize. "Then the law of attraction returns the same to us" (Byrne, 2012, p.114-113). In defining this law, Lucier states: "The law of attraction is the law of nature, in which every atom in our body is constantly reacting, whether we notice it or not, emitting any vibration (emotional) from ourselves. The law of attraction reacts to us relatively more by offering the same thing and does not think at all that it is in our favor or to our detriment" (Lucier, 2020, p.14-16).

Even some writers in this field have believed in God and explained this law in the form of God's will: "When you trust in God, He guides your mind in such a way that things that are not good for you or It are incompatible with the will of God, you will not want it" (Peale, 2012, p.132). However, the leading actor is the human mind, and God fulfills his desires through it, and in fact, is considered the mediator between God's will and God's action in the existence of the human mind.

However, even in the belief in the existence of God, the maximum divine power lies within this power and matter. As Watts pointed out in 1910: You do not have to use your willpower to defeat an unkind god, forcing stubborn and rebellious forces to carry out your orders. Because matter is friendly to you and more willing to give you what you want. To become rich, you just have to use your willpower on yourself (Wattles, 2010, p.58). Thus, according to the standard view of the New Thought thinkers who promote the law of attraction, whether those who claim to be theologians or those who claim to be materialistic, the law of attraction is a way to achieve all desires activity is independent. And even the necessity of fulfilling the divine will have been assumed.

Semantics

Semantics is the knowledge of the analysis

and scientific study of meanings (Safavi, 2008, p.27). Brail first used the term in 1123 AD. This word refers to the nature of construction and especially to the development of the meanings of words (Khodaparast, 1987, p.4). "Palmer believes that semantics is not a simple and integrated discipline. Also, he believes that semantics is related to general human knowledge (Alavinjad, 2001, p.285).

"Dr. Toshihiko Izutsu believes that semantics is very confusing," and said. "Semantics is a science that indeed is involved with the manifestation of meaning in the most extensive meaning of this term, and anything with the meaning can be the subject of this science" (Izutsu, 2009, p.2). The scientific study of meaning is called "semantics." The scientific research in this knowledge describes linguistic phenomena within the framework of a system and without the intervention of presuppositions (Safavi, 2008, p.27).

Researchers have categorized this science into philosophical, logical, and linguistic (Ditto). Charles Morris has considered this knowledge a subgroup of semiotics (Qaemina, 2010, p.529), and some, such as Kouros Safavi, have regarded it as a subgroup of linguistics (Safavi, 2008, p.35). What we have used to interpret Quran verses is verbal semantics. "Verbal semantics indicates the knowledge of studying the transfer of meaning via language." (Safavi, 2008, p.34). In other words, "the verbal semantics is the study and analysis of the meanings within the framework of the text system, and various methods can be used to achieve the meanings received from the inner side of language, no need to get information out of the language." (Safavi, 2008, p.31) In the meantime, Izutsu, using lexical constructivist semantics, has presented its temporal approach in the Qur'anic field based on Leo Weissgerber's semantic theory and ethnic linguistics (Lotfi, 2014, p.52). In structural linguistics, three stages are discussed: 1- Extracting the structural

parts of the work. 2- Finding the existing relationships between these components 3- Identifying and specifying the meaning that prevails in all work structures (Hjelmslev, 1969, p.87). The semantic network is one of the functional views in semantics and does not accept the traditional view of semantics and the theory of the essence of meaning and does not allow absolute relativism in interpretive semantics (Izutsu, 2009, p.46). By emphasizing the semantic network, Izutsu has achieved a method to find the meaning of keywords. One first examines the relations between the companion and the successor in the word. In this article, by adopting his analytical method instead of using it to understand the keywords of the Qur'an, this method has been used to understand the proposition of public gifts. He believes that the truth of the Qur'an should be understood as the contemporaries of the Qur'an understood because the atmosphere of this writing has been revealed by the atmosphere of the pre-Islamic Arabs (Izutsu, 2009, p.90). It is necessary to examine the relationship between language and cultural conceptualization, which is addressed in cultural linguistics (Bernd, 1997, p.92).

Therefore, in this method, the context of the companionship and substitution of the verses that deal with the tradition of God's unrestricted gift is examined. Of course, it should be noted that since in this article, instead of words, propositions are examined, cases such as contradiction and inclusion are not explored.

Companionship

It is called the relationship between linguistic elements and other linguistic elements. This relationship is such that the combination of these factors gives a special meaning. This view is also known as "companionship" in linguistic terms.

It is spoken of in traditional linguistics in grammar. Companionship is related to the position of the signs relative to each other. Words in language affect each other

because of their sequence together, affect the semantic circle of other words, and develop, reduce, or change it. This effect is usually two-sided, and each affects the other.

These relationships are formed due to the linear nature and one-dimensionality of the language, which itself is due to the temporal nature of material elements. This feature makes it impossible to pronounce words at the same time. As a result, linguistic elements must inevitably be combined in chains. This linguistic chain has always consisted of two or more linguistic units, which is valuable only when each piece creates a unique relationship in contrast to other elements (De Saussure, 2003, p.176). In other words, the central criterion in companionship is the possibility of combining signs based on grammatical harmony or meaning from which a definition is understood. That meaning is crystallized by the laws governing a language. Therefore, the axis of determining importance in companionship relationships is the effect of words on each other, which causes words to have a synergistic or decreasing semantic load. In traditional linguistics, this is interpreted as the applied will, which requires the study of speech or writing according to the lexical and grammatical rules of the language.

The tradition of public giving

Public bestowal tradition means that all individuals and races, whether with faith or without faith, have benefited from the divine gifts in the world, and all have been given the authority and the most significant opportunity to reach their goals. This tradition is at stake in the discussion of domination, in the sense that man with whatever purpose, either worldly or otherworldly, has been provided with the formative basis to be accomplished, and each individual obtains his desired developmental basis from God. This meaning can be achieved from the following verses.

The first verse that refers to this tradition

is the set of the following verses :

"كَلَّا نُؤْمِدُّ هُوَآلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا - وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا - مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ بِهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصَلِّيٰهَا مَذْمُورًا [Chapter: Osara, 17,18-20]."

Lexicon analysis

The verb "يريد" is from the etymology of "رود" meaning "want". It is said in اقرب that: "رَادَةٌ رَوْدًا وَرِيَادًا" (Qareshi, 1992, p.144). According to the meaning, it should be known that the "will" is a verb for accomplishing order. In a simple word, based on its existence, it is accomplished before the accomplishment of the verb.

The word "عاجله" is an adjective for the omitted noun, which means the omitted noun is the "world," as it is the opposite of the "Eternity" in the next verse. The two words "مَدَّ" and "أَمَدَ" are similar to وَعَدَ and وَعَدَ with the difference that وَعَدَ is usually used in good affairs and أُوْعِدَ in evil affairs, considered in threatening, while مَدَّ that is a singular trilateral, is often used in evil affairs and أَمَدَ in the good affairs. However, "مَدَّ" in Verse No. 75, "Maryam" Chapter, is in the form of a singular trilateral

"قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ..."

"say The one who goes astray, it is up to the Merciful God to give him help and respite for a while until they see what has been promised to them, which is either the punishment or the arrival of the Resurrection" in which, the "صيغه امر ثلاثى" is for continue the torment. Yet again, Verse No. 79 of the same Chapter

“Maryam” indicates being enabled in hell for the speaker:

“كَلَّا سَنَكْتُ مَا يَوْمُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا”

(It is never like this! We will write whatever he says, soon, and we shall continue torment on him), and نمد is used frankly in the torment, being similar to the Verses of Baqara Chapter for such usage:

“يُمِدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ”

(It gives respite and strengthens in their outbursts in which they blindly live) [Baqara “2”, Verse No. 15]. However, assisting for good can be observed in the Verse

“مُمِدُّكُمْ بِالْأَفْرِ مِنَ الْمَلَائِكَةِ مُرْدِفِينَ”

(I assist you with thousand angels that descend subsequently) [Enfal “8” Verse No. 9] and

“أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُنْزَلِينَ”

(Shall your God assist you with three thousand angels that descend?) [Al-Omran “3”, 124], but using assisting in the form of trilateral advance is similar to what is brought in the Verse No. 55 in Momenoun Chapter in the negative form and the introductory to torment:

“أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَالٍ وَبَنِينَ نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ”

(Do they think what we assist from funds and sons speeds up in giving charity? (No) They may not understand [Momenoun, Verses 55-56] that assistance by God is not charitable. Still, it is indeed seeking to move by classification since due to the next Verse, it will be specified that God does not consider the assistances to be quick charities. Still, this point is considered by God, while the stupid people think that it is the quick bestowal of charities.

Analysis of association

The word “كلا”, which demonstrates the object of the verb “نمد” and its priority indicates the meaning of the generality of

the Verse, can also be confirmation of the importance of the matter, emphasizing the generality of the Verse. The verb “كان” in the second sentence indicates the continuity and confirmation of the stated sentence and means that the law is continuously performed, having no stops or allocations.

“و” (and) between the two phrases.

“رَبِّكَ” تُمِدُّ هُوَ لَاءِ وَهُوَ لَاءِ مِنْ عَطَاءٍ كَلًّا”

Has one of the two states, either being for appealing, in which case, the concept of the first sentence is different from that of the following sentence: “We assist all in the two groups, and your God bestows all,” or it is for sentiment, in which case the meaning is: “We assist each of your groups in the bestowal of your God: secularist and the religious.”

Nunation of “كَلًّا” in the sentence is instead of the noun in the genitive case, but what can be its noun in the genitive case and where does it go? Abu-Hayan Andolosi says there are two different views in this regard. The first point is to consider the noun in the genitive case as “كل واحد من”, and the secondly is to regard the noun in the genitive case as “كل فريقين”. In the first case, the meaning of the sentence is “We assist each of the [two groups] from the bestowal of your God”, and the meaning in the second possibility is “We assist the two groups [these and those people] from the bestowal of your God”.

While هُوَ لَاءِ can be a part of the whole, according to Abu-Hayan, the first view is not eloquent. He considers the demonstrative noun subject هُوَ لَاءِ, which he regards as a part of the whole to be symmetrical to the second view:

وَأَعْرَبُوا هُوَ لَاءِ بَدَلًا مِنْ كَلًّا وَ لَا يَصِحُّ أَنْ يَكُونَ بَدَلًا مِنْ كُلِّ عَلَى تَقْدِيرِ (كُلِّ وَاحِدٍ) لِأَنَّهُ يَكُونُ إِذَا ذَاكَ بَدَلًا كَلًّا مِنْ بَعْضٍ، فَيَنْبَغِي أَنْ يَكُونَ التَّقْدِيرُ كُلُّ الْفَرِيقَيْنِ فَيَكُونُ بَدَلًا كَلًّا مِنْ كُلِّ عَلَى جِهَةِ التَّفْصِيلِ.

some have considered the diacritics of

هوُلاء as a part of the whole, but it is not correct if the noun from the genitive case is considered مقدر كل واحد. Since if the whole unit is in destiny (تقدير), in this case, هوُلاء becomes the substitute of the whole for some, which is not correct. Therefore, it is worthy that تقدير to be in the form of كل الفريقين, for هوُلاء comprehensively becomes a substitute of the whole for the whole (Abu-Hayan, 1999, V7, p.29).

Because of what has been said, eight semantic possibilities are conceivable in this proposition, which must be examined.

1- If "واو" is for appealing and the predestined nunation is from "كل واحد من الفريقين", and هوُلاء is the whole of the whole, then the meaning of the proposition is "We help all of them in each of the two groups from the gift of your God".

2- If "واو" is for appealing and the predestined nunation is from "كل واحد من الفريقين", and هوُلاء is a part of the whole, then the meaning of the proposition is "We help some each of the two groups from the gift of your God".

3- If "واو" is sentiment, the predestined nunation is from "كل واحد من الفريقين", and هوُلاء is the whole from the whole, then the meaning of the proposition is "We bestow the two groups from the gift of your God and help all in the groups".

4- If "واو" is sentiment, the predestined nunation is from "كل واحد من الفريقين", and هوُلاء is a part of the whole, then the meaning of the proposition is "We bestow the two groups from the gift of your God; some from this and some from that group".

5- If "واو" is for appealing and the predestined nunation is from "كل واحد من الفريقين", and هوُلاء is the whole of the whole, then the meaning of the proposition is "We help all in the two groups and assist them by the bestowal of God".

6- If "واو" is for appealing and the predestined nunation is from "كل فريقين", and هوُلاء is a part of the whole, then the meaning of the proposition is "We assist the two

groups and provide some of them from the gift of your God".

7- If "واو" is sentiment and the predestined nunation is from "كل فريقين", and هوُلاء is the whole of the whole, then the meaning of the proposition is "We assist the two groups by the gift of your God; All people in both groups".

8- If "واو" is sentiment and the predestined nunation is from "كل فريقين", and هوُلاء is a part of the whole, then the meaning of the proposition is "We assist the two groups by the gift of your God; Some people from each of the two groups".

The Last two Verses should be investigated to analyze the meanings.

According to the first Verse, God will give to whomever He wills among those who seek the world:

"مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ"

Therefore, some in this group will achieve their worldly desires according to the will of God, and only the choice of the individual and the will of God is considered the condition of this will. To allocate something for this group, God has made His will a condition for the accomplishment of the intention of this group to thwart some of them from fulfilling their will. In this case, the world lovers themselves are divided into two groups:

1. The group that achieves their worldly desires

2. The group that does not achieve their worldly desires.

But in the Verse, hell awaits those who, by the will of God, achieve their purely worldly desires, after this world

"ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلُهَا مَذْمُومًا مَدْحُورًا"

However, for the second group that does not achieve their worldly desires, the Verse has been silent. With the aid of the following Verse, it can be found that all the human beings are losing, except the religious people that perform good activities

"إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٌ ﴿١﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا

الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ " [Asr
2-3], "103".

However, it has been mentioned about the second group that Someone who has demands related to the Hereafter " وَمَنْ أَرَادَ " الأخره " provided that: (1) he tries «وَسَعَى لَهَا» (2) his efforts are directed towards the Hereafter «وَسَعَى لَهَا سَعْيَهَا», and (3) he has faith «وَهُوَ مُؤْمِنٌ». After fulfilling these conditions, their efforts will be fruitful in an absolute way, that is, without group allocation, and God has not made His will a requirement here. Still, this behavior will lead to achieving awards " فَأُولَئِكَ كَانَ سَعْيُهُمْ " "مَشْكُورًا".

Since it was mentioned that in the first group, not everyone is bestowed the divine gift, and everyone in the second group is bestowed the divine gift, it will be symmetrical because the first, third, fifth, seventh, and eighth semantic possibilities will be removed from the circle of cases, because the divine gift will not be allocated to everyone and some world lovers will not receive the divine gift.

Based on the stated descriptions, the second and sixth meanings will remain, and to determine which of the two is correct, it should be said that:

If the speech destiny is in the form of «كل» «واحد من الفريقين», and «هولا» is a part of the whole, and "واو" (and) is appealed, such that it refers to some of the two فريقين, the speech will indicate "We assist all in the two groups and help some for the gift of your God". Since the documents indicate the separation, the assistance for the first group will differ in its nature from the second group. However, if the words indicate «كل فريقين», in this case, the nature of helping the two groups will be similar "We help all in the two groups and assist some for the gift of your God", but it is not

compatible with what was said in the previous two Verses, since assistance to the first group is assistance towards Hell and assisting the second group is towards Heaven. Therefore, the second possibility out of the remaining two possibilities is the preferred meaning, and the second «هولا» only refers to all the eternal lovers and some world lovers, "We help all in the two groups and assist some by the gift of your God".

After clearing the meanings of the two propositions, the final proposition should be considered. Expressing the final sentence in the Verse

"وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا"

it can be understood that after hearing the 18th Verse of the Chapter, some have asked themselves whether God will also assist in bad and evil affairs. This question starts, from where the group thought that the mercy of God is exclusive to specific people, and hence God does not help anyone in worldly affairs. Thus, God has stated the sentence to remove the destined intervention, indicating that the mercy of God is unlimited, and he assists both the world lovers and the eternal lovers; whoever he wants for the first group and whoever has provided the conditions in the second group.

Conclusion

Since the Verse states that the divine help includes both those who seek the world and those who seek the Hereafter, this means that this help takes place in the world. Because, if the assistance was limited to the Hereafter, it could not include the world-lovers, and according to what has been said, this assistance for the world-lovers requires only the will of God and their will and is not limited to the efforts. This part is the part that The claimants of the law of attraction state that only the inner will is needed to fulfill the actions. Of course, they do not consider the second condition, which is the will of God, while this verse

emphasizes the fact that the gift to worldly seekers is through divine providence.

Mullah Sadra defines providence in the sense of seeking from science and considers it as one of the preconditions of action and states that providence is the result of divine love for things, which is due to his love for his nature. One who is eager for something, because that object is issued from him, is interested in everything that is issued from him. Therefore, God demands things, not for their nature, but the issuance from his nature (Mulla Sadra, 2008, p.316). Mulla Sadra considers providence as a matter of divine knowledge to himself and, consequently, to others. Since his knowledge is his very nature and his inner-self is pure existence, therefore knowledge is equal to providence and therefore the cause of his action, unlike man, whose knowledge is not the cause of action, but also requires levels such as enthusiasm and will (Ibid., 2004, V4, p.296). Ibn Arabi considers providence to be the inner-self attention to the possible truth before the precedence of knowledge before creation and agrees with Mullah Sadra in that providence is based on God's knowledge and considers providence as one of the matters of divine knowledge

"إِنَّ أَلَمَ شَيْئٍ يَابِعُ الْعِلْمِ فَهِيَ يَابِعُ التَّابِعِ"

with the difference that Ibn Arabi considers knowledge from the determined followers. Hence, according to him, providence is the function of following, concluding that providence is caused by the orderly providence of the stable status of wealthy people. Accordingly, the stable wealthy people indicate the reality of external creatures, and the external wealthy people are considered as the shadow of the stable wealthy people (Hassanzadeh Amoli, 1999, p.500 -501). Therefore, whenever the divine providence is based on the reality of objects that are in the position of predestination, divine help will be given to the world-lovers in the direction of their wishes. This is different from the claims of the claimants of the law of attraction, and

this is expressed as the result of the efforts by the universe for the individuals to achieve their requests.

2nd verse

"فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۚ وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ" (, "2", Baqara, (201

Lexicon analysis

"من" is the "بعضيه من" in the Verse, stating a group of people and not all, which shows that at first glance "people" (مردم) includes the religious people and the non-religious people.

However, since their address is to God, it shows that they also believe in God, يَقُولُ "So, (ناس) (people) Nas does not include non-believers in God here and includes all guilds of believers, as this Verse is in the continuation of the Haj adventure. Documents show that this Verse includes the religious believers

"فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا"

(As you do the special actions for Haj, remember God and remember more, as you remember your ancestors) [Baqara, "2", 200].

Analysis of association

Only the world belongs to the wishes of this group of believers" فِي الدُّنْيَا" which means that they have all their efforts and have regarded the world as their request from God, which is realized as symmetry to confrontation, as it is pointed in the next Verse that another group request both the good of the world and the good of the hereafter

"يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً"

It is clear from the adverb "goodness" that the first group wants both good and bad and from here it is clear why the

interpretation of *ناس* has been given to the first group. Because this group has indeed no faith in God and it does not include the believers, and God promises that they have a share of virtue! This group is the one that is addressed in Quran as such

"وَمِنَ النَّاسِ مَن يُوَ أَمَنًا بِاللَّهِ وَيَأْتِيهِمْ وَالْآخِرِ وَمَا هُم بِمُؤْمِنِينَ"

(And some people say that they have got faith in God and the resurrection day), but they are not the true followers [Baqara, "2", 8] and they are demanded to make true faith

"يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَيَّ رَسُولِهِ"

(Oh, you people, who have verbally got faith in God, his prophet, and the book sent to his prophet, and the books that were previously sent (Torah and Bible) have faith also truly and heartily (Nessa, "4", 136).

Whenever the Hereafter is used alone in the Quran, it means a stage of life, which also means Paradise. As mentioned in Verse 19 of the Al-Osara Chapter, the meaning of the Hereafter is eternal life, and in fact, it is Paradise. This word is written beside God and the Prophet in the following Verse, stating "If you want God, the Prophet, and the Hereafter you must have good behavior, and the Hell is not indeed with the same level as the Prophet and God, and no one wishes the Hell

"إِن كُنتُمْ تَرِيدُونَ اللَّهَ وَرَسُولَهُ وَالْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا"

(If you want God, his Prophet, and the Hereafter, God has certainly provided an excellent award for the beneficent) [Ahzab, "33", 29], and in protest with the Jews, it is stated in the Baqara Chapter that if the Hereafter is only for you, then wish for death, and it is clear that the meaning of the Hereafter here is paradise. Otherwise, it does not make sense to ask to expect it, and no one wishes for Hell, but if he knows that heaven belongs to him, he shall desire it

"قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِن دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنتُمْ صَادِقِينَ"

(Say that if the Hereafter is exclusive to you as God desires and not other people. So, in case you are right, wish for death!) [Baqara, "2", 94], and it is also stated in the Eraf Chapter that the Hereafter is for the pious and Hell is not certainly for the pious

"[Eraf, "7", 169]

It can eventually be said that this word means Heaven in this Chapter, with the difference that it may be possible for a person to enter Heaven, i.e., he may be safe due to his faith. Still, he does not benefit from the virtues and blessings that result from his morality.

According to what has been said, it is possible to understand that there are two groups of believers, that their faith is only for worldly purposes and they do not believe. Their desires are only worldly, and therefore they have no share in the Hereafter, but the Verse does not determine whether the world is attributed or not to the believers who are only world-lovers. So this Verse does not provide a reason for the law of attraction, that is, achieving the goals.

3rd verse

The next Verse that is arguable is the following one:

"وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِيهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ"

(the one, who wants the worldly reward, will be given, and the one, who requests the Hereafter reward, will also be given, and the thankful will soon be rewarded) [Al-e Omran Chapter, "3", 145].

Lexicon analysis

"ثواب" (doing good) from the etymology "ثاب" (equivalent) is principally meaning to return (Ibn Fares, 1979: 1, 393), and therefore, the group in that humans are

returned to the place is called "مثابه" (returning group) (Fayoumi, 1993, V2, p.87). The word " (doing good) and "مثوبه" refer to the reward for good behavior, as in the Verse:

"مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ نَعْمَ الثَّوَابُ وَ حَسُنَتْ مُرْتَفَعًا"

(They rest on the royal sofa. What a good reward and good support to lean) [Kahf, "18", 31]. The punishment for bad behavior is as the following Verse:

"قُلْ هَلْ أُنَبِّئُكُمْ بِشَرِّ مِمَّنْ ذَلِكُمْ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ"

(Say: May I notify you about the worse punishment than this by God? God has certainly damned them) [Maedeh, "5", 60] although its application is more for good actions (Raqeb Esfahani, 1991: 1, 367). Hence, regarding the meaning of ثواب, it should be said that the complex of ثواب الدنيا means the worldly reward, and reward is certainly given for the aim and practice.

Analysis of association

To clarify the effect of the meaning of association, it should be defined in this writing where the reference of من returns.

Regarding the Verse:

"كَانَ لِنَفْسٍ أَنْ يَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا"

which talks about death and analyzes the inclusion for all the individuals, it can be found that by من, it means the humans that own ego. Here, the word نفس (ego) is used instead of human beings in the form of guaranteed reasoning, since ego considers their existing reality.

Therefore, in this Verse, it is stated that a person who has a worldly intention or action and his intention or action is to seek the world will be given to him from the world, and the rate of providing the world is proportional to his intention and effort.

Of course, this concept is assigned with Verse 18 of the Al-Osara Chapter. For the

world, this specialty can not be considered. Of course, this part of the meaning of the Verse is out of the discussion because, in the law of attraction, it is only a discussion of the power of the mind and does not pay attention to action. Therefore, this Verse will not be used to prove the claim of the law of attraction.

4th verse

"مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا"

(For anyone who wants the worldly reward, the world and Hereafter prizes are given by God, and God is hearing and seeing) [Nessa, "4", 77]. Similar to the previous Verses, this Verse of the Quran has interpreted the worldly requests as doing good in the world, only considering one group, i.e., stating the one who is willing for the material reward. It is not defined what the decree of such a person will be, but following that, it has been stated by Kanaei that God gives the world and Hereafter rewards. This interpretation of Kanaei is about a person only looking for a worldly reward. It reminds the people that whatever they want from the world and Hereafter rewards are given by God. The fate of this phrase indicates why the people only want the worldly reward. It should be understood that God has not pointed to the Hereafter-believers, which is because the highest level of request is the will of God. It can be found from this Verse that whoever is interested in God and his satisfaction, will reach Hereafter as well as the world; it is stated in the Islamic narrations that the highest rank of perfection is the heart and its only request is God. Not only such a person will achieve his materialistic wishes, but also he reaches his Hereafter requests.

القلب على ثلاثة أنواع: قلب مشغول بالدنيا و قلب مشغول بالعقبى و قلب مشغول بالمولى ؛ أما القلب المشغول بالدنيا فله الشدة و البلاء و أما القلب المشغول بالعقبى فله الدرجات العلى و أما القلب المشغول بالمولى

فَلَهُ الدُّنْيَا وَالْآخِرَةُ وَالْعُقبَى وَالْمَوْلَى .

The heart is of three types: a heart that is busy with this world, a heart that is busy with the hereafter, and a heart that is busy with the owner and the Lord, but a heart that is busy with this world will get hardships and troubles, and a heart that is busy with the hereafter will get high degrees, and a heart that is busy with God will have the world, the afterlife, and God (Einathi, 1995, p.164).

In this narration, it is stated that it is worth noting that the one who seeks the Hereafter has high ranks, and it is not said that he will be given the world. The reason for this is in another narration of (Amir Al-Mu'minin Ali) It has been stated that they introduce the world and the Hereafter in two different directions, that the one who is interested in one of the two stays away from the other, that is why the seeker of the Hereafter will not be born. The seeker of God reaches the world and the Hereafter, and the seeker of the Hereafter gets the Hereafter, as was mentioned in the previous Verses.

انَّ الدُّنْيَا وَالْآخِرَةَ عَدَوَاتَانِ وَسَبِيلَانِ مُخْتَلِفَانِ؛
فَمَنْ أَحَبَّ الدُّنْيَا وَتَوَلَّاهَا أَبْغَضَ الْآخِرَةَ وَعَادَاهَا وَهُمَا
بِمَنْزِلَةِ الْمَشْرِقِ وَالْمَغْرِبِ وَعَادَاهَا وَهُمَا بِمَنْزِلَةِ
الْمَشْرِقِ وَالْمَغْرِبِ وَ مَا شَبَّ بَيْنَهُمَا؛ كَلَّمَا قَرَّبَ مِنْ وَاحِدٍ بَعُدَ
مِنَ الْآخَرِ؛ وَ هُمَا بَعْدُ ضَرِيَّانِ.

The world and Hereafter are two irreconcilable enemies and two different ways. Thus, whoever loves the world and is in love with it, considers the Hereafter as the enemy and has hatred, and the two are like East and West. The seeker of the two ways gets far from one whenever he gets close to the other, and the two are similar, which are incompatible with each other (Seyed Razi, 1994, p.486).

In another narration of Sahifa Sajjadih, this issue is also mentioned, and it is stated that if a person loves God, God will give him both the world and the Hereafter.

"وَأَنْهَجْ لِي إِلَى مَحَبَّتِكَ سَبِيلًا سَهْلَةً، أَكْمِلْ لِي بِهَا خَيْرَ الدُّنْيَا وَالْآخِرَةِ"

(Open an easy way to kindness for me, by which you complete the good of the world and Hereafter) (Imam Sajjad, 1997, p.102).

The reason for this is that divine love causes a person to reach a level by which he can be released and assured of the inner turmoil between the soul of matter which is the inner desires, as well as the soul of blame which is rational judgment, as a result of this assurance and constant presence, he should be satisfied in all situations.

"يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ * ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَةً"

(You, calm soul, return to the Lord while you are pleased with Him and He is happy with you). [Fajr, "89", 27-28]. This inner satisfaction, in any case, causes the person to benefit from the world. Such a person is satisfied from the divine given destiny, and therefore his will is the will of God; In other words, in any case, he is confident with what has been shown to him, and as a result, he enjoys the world (Leity, 1997, p.113).

Therefore, the fact that a person who desires God enjoys both the world and the Hereafter does not mean that he has many worldly desires, resulting in achieving these worldly desires. Still, for the sake of contentment, he will take advantage of the world because he is satisfied with whatever comes to him. Imam Sadeq says

"إِنَّ صَاحِبَ الدِّينِ فَكَّرَ فَعَلَّتْهُ السَّكِينَةُ وَاسْتَكَانَ فَتَوَاضَعَ وَفَنِعَ فَاسْتَعْنَى"

(Due to thinking, the religious person has a peaceful life, to modesty, he is modest, and due to contentment, he is needless) (Sheikh Mofid, 1992, p.52). So, such a person enjoys the world due to his withdrawal from the world. Such a person no longer has worldly desires, and as a

result, he is relieved of the troubles caused by worldliness and is satisfied with what has befallen him. This is different from what is meant by the law of attraction a person based on that seeks his sensual desires and has many other passions, and they cannot be considered compatible with each other.

5th verse

"مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ"

(Those who desire the life of this world and its adornment, we will pay them in full therein, and they will not be diminished therein) [Houd, "10", 15].

Lexicon analysis

The infinitive "توفيه" (to deliver the rights to its owner) has the verb *نوفى* derived from it. And of course, delivering the rights entirely and the etymology of "بخس" which derives from the verb of the unknown present tense "يبخسون" means "giving less reward to the mercenary" (Tabatabaei, 1995, V10, p.259).

Analysis of association

In this Verse, it is explicitly stated that those who seek the life of the world and its adornments, including the wife, us, and the child, and power, are of two categories:

1. The category that only wants the worldly desires
2. A group that, in addition to worldly desires, also uses their actions to achieve this goal

Among these two categories, God has addressed the second group and states: In proportion to the amount of action that these people strive to achieve the worldly possession and worldly life, these people try that God provides them the material possession and their adornments without any shortage and

Deficiency.

This Verse is indeed complementary to the 1st Verse, in which the 1st category was addressed, and it was stated that whatever the divine providence belongs to this group, but the 2nd group, which are active in this regard in addition to their inner wishes, they will undoubtedly benefit from the material properties .

Therefore, in addition to the wills, the condition for accomplishing worldly desires is the activity in this regard. God will give the sophisticated materials as a result of this activity. This is not compatible with the claim that the law of attraction regarding achieving worldly desires is enough by having concentration, positive thinking, and mental imagination.

The final word is that the 2nd category is being addressed in Quran, their behaviors are analyzed on a formative basis, and they are told that their efforts will be wasted: "You only think that this multilateral effort is best for the world, and makes no difference whether the person is faithful to God or not. Anyone who behaves in this way will only benefit from the fleeting benefits of the world, and since the world is unstable, her efforts in this world will be wasted

"قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا * الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا"

(Say, I notify you of the most damaging behavior. Anyones with the wasted efforts in worldly life think they do good actions) [Kahf, "18", 102-103].

6th verse

"مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ"

(Whoever wants the Hereafter cultivation, we add to it, and whoever wants the world cultivation, we give them some of it, but he will not benefit from the Hereafter [Shoura, "42", 20].

This Verse can also be complementary

to the first three verses and the 5th Verse since the world-seekers will be divided into three groups.

1. They only want the world, but they do not do anything to get it. This also falls into three categories:

- They will have no benefits from the world – such as the world-seekers of Qaroun's era

"قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ"

(The world-seekers (who saw him) said they wished to be contributed the same as Qaroun, who was given the world property) (Qesas, "28", 79).

- They will get some of the world's materials.

- They will obtain whatever they want – such as some atheists.

١. " وَلَوْ لَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقُفًا مِنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ* وَبُيُوتِهِمْ أَبْوَابًا وَسُرَرًا عَلَيْهَا يَتَكَبَّرُونَ* وَزَخْرَفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ"

2- (If the wealth of the atheists from financial blessings did not cause all the followers to reach obliquity, we would give houses to the infidels to merciful God with silver roofs and ladders to go up, and we would place (beautiful silver) doors and sofas to lean on them, and different ornaments, but all of these are the benefits of the worldly life, and the Hereafter close to God belongs to the pious) [Az-Zukhruf, "43", 33-35]. According to this Verse, although some atheists do not get worldly materials for not all people are affected by obliquity, this rule is not for all. Still, it implicitly includes some, i.e., some atheists get such endowments for the reason of their infidelity, and the Verse is expressed explicitly. Therefore, it has both the undiligent world-seekers and the diligent ones They are world-lovers and make their efforts to achieve it – such as Qaroun

"إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَآيَاتِنَا مِنْ

الْكُنُوزِ مَا إِنَّ مَفَايِحَهُ تَتَنَوَّى بِالْعُصْبَةِ أُولَى الْقُوَّةِ".

3- (Qaroun was from the Moses race, imposing enmities and rapes on them. We gave him so much wealth that it was difficult for a group of strong men to move the keys of his treasures.) [Qesas, "28", 76].

This Verse speaks about those, who are only world-lovers, having no efforts in this regard. However, God will give some of them his blessings, but not all of the blessings. Indeed, they receive blessings according to their aims.

Conclusion

Based on what has been said and regarding the evolutionary law in the universe, the world-seekers are also three groups, and not all of them achieve what they want. Therefore, in the case of the law of attraction, some actually achieve what is from their worldly desires through divine providence, and some achieve only a part of their desires, and the third group does not achieve their worldly desires at all. Hence, in practice, the law of attraction is only effective for a specific group in terms of development. Therefore, it cannot be rejected as a general cause and cannot be said, "No one achieves his desires using the law of attraction." However, it cannot be confirmed as a general cause; i.e., it cannot be rejected as an available detail and therefore cannot be said: "whoever follows the law of attraction will achieve his desires." Instead, this law is valid in a logical proposition as a general cause. That is, "some people use the law of attraction to satisfy their desires." The following detailed proposal is also valid: "Some people use this law to achieve some of their desires."

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